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whole supernatural world... The divining basket is the concrete medium through which the spirits reveal their will to their descendants on earth, and warn them of dangers, human or supernatural".(1)

SORCERERS AND WITCHES

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Sorcerers and witches are not clearly distinguished. Both are called *olonganga*, and have powers over one or more malignant spirits whom they can send anywhere to kill, steal, or torment. These "familiar spirits" are sometimes called *otalo ndumba*, and are held responsible for all mysterious disappearances of maize, beans and other possessions, as well as for many illnesses and deaths. Some sorcerers are said to own small images which they send out at night. Others are said to dance naked at night at the door of the intended victim's house. When sorcery involves killing by physical means, portions of the victim's body may be used to make "medicine" or charms.(2)

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A person may be a sorcerer without knowing it, and may deny it when accused by the diviner. If he does so, he and his accuser undergo the *esbulungu* (poison test),(3) to discover who is in the right.(4) Concerning accusation of sorcery, Childs writes "Any marked success ... by an individual, especially when such success has been achieved by an individual alone or in partnership, but not in co-operation with a number of persons, often brings on suspicion of sorcery. Should the results of such success be distributed widely....suspicion is less likely to arise....An open accusation of sorcery *(oku sunga owanga)* is a very serious matter and will not often be made lightly. Such accusations are made both within and across kinship lines. Affinal relatives are quite often accused of sorcery, and suspicion frequently rests upon wives whose kinship connexions are in distant regions...".(5)

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The tendency or aptitude for sorcery is supposed to be inherited by a daughter, or a son, or a nephew from the mother, uterine or classificatory, from the mother's brother etc. It is said that older relatives take younger ones as apprentices and partners.(6) The aim of a person who consciously takes up sorcery is said usually to be economic advancement. A very common form involves the enslavement of the spirit of another person, often a child of one's own family or kin group; the victim may be killed by either physical or magical means. Childs points out that sorcery is one of the greatest internally disruptive forces within the kin group and social system of the Ovimbundu. He notes that jealousy and grudges often bring accusations from within the circle of kin, but does not describe what happens when the charges have been made and verified. Especially in view of his statement that economic, political and other forces now seem to be acting to increase the incidence of sorcery,(7) it would be interesting to have information concerning its possible connection with segmentation of lineages or village groups, or its relation to tensions between the paternal and maternal groups of relatives.

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(1) Tucker, op.cit., p.201.
(2) Childs, personal communication.
(3) The *esbulungu* is administered by the medicine-man, and causes sickness but not death. See Tucker, op.cit., and Hambly, (2) 1934, p.203.
(4) Tucker, op.cit.
(5) Childs, 1949, p.57.
(6) Childs, personal communication.
(7) Childs, 1949, p.58.

683 One of the commonest forms of punishment for sorcery was, and still is, banishment. Only the chief could pronounce the death penalty. Charges of sorcery are sometimes brought today to civil courts and to church courts under the guise of "poisoning".(1)

781 776 171 There are obvious gaps in the information on Umbundu religion and magic e.g. on spirits other than those of ancestors; on ritual connected with the ancestors; on productive and protective magic; on the work of the medicine-man as distinct from the diviner, and on the functions of the two separate offices of family priest. From existing accounts, however, Umbundu magico-religious concepts would appear to have much in common with those of the peoples to the east of the Plateau, and many of the words used for these concepts (*ngombo, chimbo, wanga, ngonga* e.g.) are in fact the same. These peoples have been described in another section of the Survey.(2)

THE LIFE CYCLE

852 114 Childs' chapters on infancy, childhood, and adolescence form the main part of his book, and his treatment of the subject is much more detailed and on a deeper level than information offered by other writers,(3) and should be consulted.

BIRTH

844 A woman remains in her husband's village for the birth of her children. During the first birth, she is generally assisted by older women of the village, usually relatives of the husband. No man is present unless delayed labour entails the presence of a medical practitioner, or a diviner. [845] Difficult delivery is said to be caused by broken taboos, adultery on the part of the mother, sorcery, or the woman's own refusal to give birth. There is little ceremony connected with childbirth, and a woman may give birth to her second and later children alone when she is in the fields. [846] There is a customary lying-in period until the cord falls from the navel, but this is frequently ignored today.

845 *Twins* are welcomed but are considered prodigies whose birth requires the administrations of an *ocinbanda*.(4) Soon after the birth, and every month while the children are growing, the whole village takes part in a ceremony to preserve their lives. In the case of triplets, one is given to the paramount chief.(5)

553 *Naming* usually takes place, in the case of a first-born, on the day of its birth. Childs notes several factors:

(a) The name *(onduko)* should have been borne by a relative, whether living or dead, whose character and [illegible] of well-being are satisfactory; sometimes the child may be considered the re-incarnation of the deceased relative after whom he is named.†

(1) Childs, personal communication. (2) McCulloch, 1951, pp.72-83.
(3) Hambly, (2) 1934, pp.212-33, and Cushman, 1944.
(4) Ennis, 1945. (5) Childs, 1949, p.83.

† [Childs, op. cit., p. 87-]